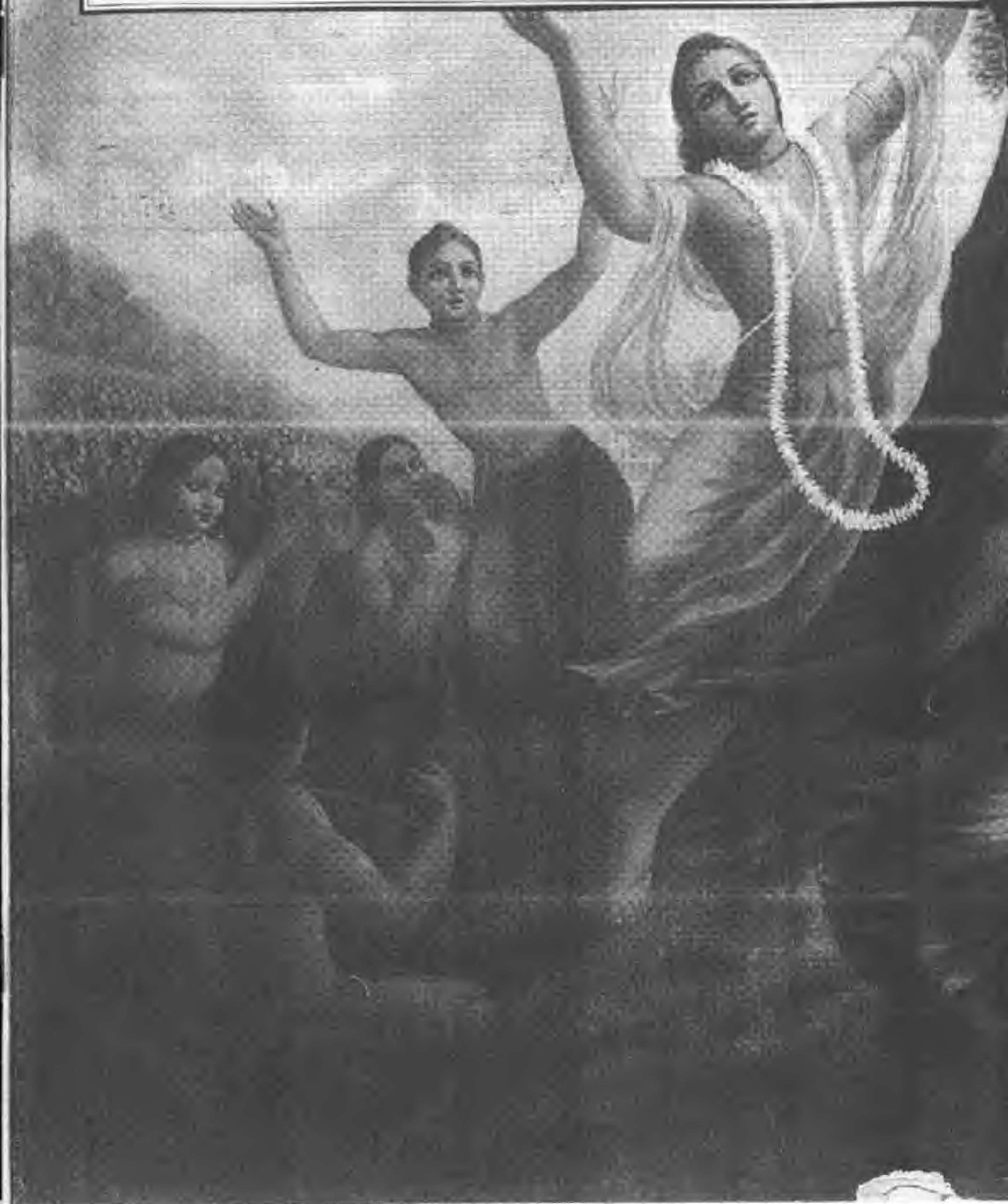


# *Hope This Meets You —in Good Health—*

The Newsletter for the ISKCON Health and Welfare Ministry







His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda  
The Founder-Acārya of the International Society for Kṛṣṇa Consciousness

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This magazine is not intended to treat, diagnose or prescribe. The information contained herein is in no way to be considered as a substitute for consultation with a duly licensed health-care professional.



## FROM THE MINISTER

The inevitable miseries of material existence headed by birth, old age, disease and death for the conditioned soul are practically intolerable. A devotee, however, is fortunate because these disturbances help him progress in his surrender to Lord Kṛṣṇa. As Śrīla Prabhupāda writes in the *Bhagavad-gīta*:

“One should try to understand the distress of accepting birth, death, old age and disease.... Unless we have a pessimistic view of this material life, considering the distresses of birth, death, old age and disease, there is no impetus for our making advancement in spiritual life.” (*Bhagavad-gīta* 13 8-12 purport)

Therefore, the devotees, while learning to be callous to the miseries of material existence, should try to arrange their lives so they can most easily advance in Kṛṣṇa consciousness. Śrīla Prabhupāda writes in the *Bhagavad-gīta*:

“Life should be so moulded that one will always have the chance to think of Kṛṣṇa. One should always act in such a way that all his daily activities are in connection with Kṛṣṇa. He should arrange his life in such a way that throughout the twenty-four hours he cannot but think of Kṛṣṇa. And the Lord’s promise is that anyone who is in such pure Kṛṣṇa consciousness will certainly return to the abode of Kṛṣṇa, where he will be engaged in the association of Kṛṣṇa face to face.”

Anyone, even aspiring devotees, who are illusioned by material existence sometimes imagine that they will never grow old or leave their material bodies. But as the gray hair increases and the prescription glasses get stronger the reality of old age and its attendants of disease and death begin to make their presence more vivid.

Now, especially in India, devotees are opening hospitals and making plans for hospices where devotees can leave their bodies in the holy dham. These are Kṛṣṇa-karmic activities or *Vaiṣṇava seva* because they help the devotees become absorbed in Kṛṣṇa consciousness, at the distressful time of disease or the moment of death, when remembrance of Kṛṣṇa is one’s only asset.

Responsible leaders of ISKCON should provide the most efficacious environment and support for their dependents at these critical moments in their lives. Thus the devotees can convert the miseries of old age, disease and death into opportunities to achieve their ultimate victory over material existence and to return back to the kingdom of Kṛṣṇa.

Prahlādānanda Swami

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*Front Cover: In this age of Kali, people endowed with sufficient intelligence will worship lord Śrī Caitanya Mahāprabhu, who is accompanied by His associates, by performance of the saṅkīrtana-yajña.*



# Letters from Śrīla Prabhupāda on Health

## ON MEDICAL TREATMENT

SPL to Nandarani, 9th June, 1967

"I am very glad to receive your recent letter. I am also glad to inform you that I am improving my health by the grace of Kṛṣṇa. I don't believe in medicine or doctors, but I am practically perceiving that the massaging is helping me beyond

expectation."

SPL, Mahamsa Swami, 9th

The Nature Cure Hospital as you have described it is all right."

## TAKE CARE OF YOUR HEALTH, BUT TOLERATE DISEASE

SPL to Brahmananda, 15th May, 1969

"The first thing is that you must feel well. In whatever condition you should feel well, because if you fall sick, everything will be topsy-turvy. And what you require to be in good health, you know better than anyone else. That is your first business.

SPL to Arundhati, 9th September 1969

"I hope by this time your health has improved and as you are doing such important work for Kṛṣṇa, you must be careful to take proper care of your health. You are intelligent girl so

conjointly with your husband, Pradyumna, you can determine what are the best measures to be taken in this connection."

SPL to Jayapataka Swami, 4th December, 1976

"Regarding the *Nārāyaṇa Kavaca mantra*, the *hare kṛṣṇa mantra* is everything. But, I think that you are working too hard. Your illness is the result of too hard work. Remain in Māyāpur. Take rest as much as necessary. And work through your assistants. And chant Hare Kṛṣṇa."

## REGULATED LIFE FOR HEALTH

SPL to Gargamuni, 15th September, 1967

"So long as we have got this material body we have to undergo these situations. If we increase our love for Kṛṣṇa we shall be able to get out of this maya.

You will be cured very soon rest assured, but after you get out of this diseased condition please keep fit with regular habits at least once a day take your bath and timely, eat, drink and sleep. Now you are married man you have got facility for sex life, but also this should be regulated. Increased Kṛṣṇa consciousness will reduce the propensity of sense gratification and too much sense gratification is the cause of obtaining material bodies. So there may not be bodily disturbance still it is necessary to maintain a regulated life and easily prosecute our Kṛṣṇa consciousness. I shall pray to Kṛṣṇa for your quick recovery."

SPL to Bali Mardana & Sudama, 3rd October 1969

"I am anxious to know how you are eating, whether you

have got the facilities for cooking nice prasadam. Japanese rice is very cheap, so if you take nice rice, dahl, capatis, vegetable and little milk, that will keep your health nice."

SPL, Tamal Kṛṣṇa Maharaja, 13th August, 1974

"N.B. We have to plan our activities in such a way that we become stronger, not weaker. Physically I am becoming weak, so you boys become stronger. Also, at Māyāpura they are wanting money and grains, so what are you doing about this?"

(S.B. 1.1.10 purport)

In the *Kali Yuga*, the duration of life is shortened not so much because of insufficient food but because of irregular habits. By keeping regular habits and eating simple food, any man can maintain his health. Overeating, over-sense gratification, over dependence on another's mercy, and artificial standards of living sap the very vitality of human energy. Therefore the duration of life is shortened.

## DIET

SPL to Sivananda, 4th May 1969

"Regarding your need for a warm beverage to drink while you are working, milk is the best. Take hot milk with a little sugar, stir it very nicely, and drink it when it is warm sufficiently, tolerable by you, and with bubbles on the surface. That is the best hot beverage available in the world. You can also prepare some halavah. That is also very nice for a cold country. Add to it some raisins, almonds, etc."

SPL to Gaurasundara, 20th November 1969

"Srimati Jayasri dasi has sent me some dried banana chips and they are very nice for my *ekādaśī* food. Is it possible to send us in large quantity this foodstuff? If not, please try to send me at least one small packet like that every fortnight. It is very nice. The mango pulp, a sample of which was also sent to

me, I don't think it has come out very nice, so there is no need of sending it."

SPL to Govinda dasi, 17th August 1969

"P.S. If you take green bananas, peel them and put them out in the sun to dry for one, two, three days - til it is dry- then these may be sent to me, especially when I go to Europe. This is a very good tonic for liver, and I am now having these unripened bananas daily in Los Angeles."

SPL, Sudama dasa Goswami, 12th October, 1973

"So far your health is concerned, Hawaii is very good climate. You can take bath in the sea, and that will keep your health. Take dahl, especially urd, arhad, and tour, a little cheese,



peanuts, green vegetables, especially squash leaf."

SPL Rayarama 21st Dec. '67

"My first concern is that you are not eating well. It is a case of anxiety. Please don't eat dahl & spices. Simply boiled vegetables, rice & a few chapatis. Take butter separately and eat only as much as you may require for taste. Drink milk twice, morning & evening. Use some digestive pill after each principle meal. I think soda-mint tablets will help. Be careful about your health first. This information is not only for you but for all my noble sons. I am an old man. I may live or die it does not matter. But you must live for long time to push on this Kṛṣṇa

Consciousness movement."

SPL to Dwananda, undated

"Regarding your letter asking me permission for taking *prasādam* comprising fruits, nuts, milk products and green leaf vegetables - if the \_\_\_\_ to your health for rendering service to Kṛṣṇa with more energy then you must take such *prasāda* instead of cooked food. If required you can take raw cereals soaked in water overnight - that is also good. The thing is you must accept such food as will keep you fit. Not more nor less that is the injunction of Lord Kṛṣṇa in the *Bhagavad-gīta*. Hope you are well."

## MEDICINES

SPL to Tosan Kṛṣṇa, 17th February 1969

"Regarding your headaches, your bowels are not clear. This is the cause of the problem. So you should take more milk and fruits, and eat less wheats and rice. If sandalwood oil is available, you try to massage it on your shaved head. Let me know how this trouble is improving. A brahmachārī should not have any complaint of bodily disease."

SPL to Rayarama, 20th February 1969

"The most concerning part of your letter is about your health. You write to say that by 3 o'clock in the evening you get a slight fever, and your head begins to ache, and you feel tired and wish to take rest. This is not a very good sign. The immediate program is that you will have to be relieved from these symptoms. So the first thing is that you should take complete rest. So far as New York is concerned, I don't think different engagement there will allow you to take rest. I would have advised you to go to New Vṛndāvana immediately but it is cold there like New York. Under the circumstances, if you like to come here and take rest you are welcome. But wherever you like you may take rest and not be strained at all. That is my opinion, and I shall be glad to know what you are going to do in this connection."

SPL to Shyama dasi, 21st February 1969

"Regarding the ailments with your finger, I am describing here a treatment for it. Take turmeric powder and add the same quantity of limestone. Then mix with water and boil it to a paste.

Then apply the paste while it is hot. I understand that Hayagriva had some backache so for him you take one part of a crushed to powder red pepper and add to it five parts of rubbing alcohol. Keep this for 24 hours, then strain and add one part camphor. When it is mixed, just apply it on the painful part of the back 3 times daily."

SPL to Kirtanananda 14th February 1969

"For your toothache trouble, you can brush your teeth with the following mixture: common salt, one part, and pure mustard oil, quite sufficient to make it a suitable paste. With this paste brush your teeth, especially the painful part, very nicely. Gargle in hot water, and keep always some cloves in your mouth. I think this will cure your troubles. It doesn't require to extract any teeth."

SPL to Prabhavati, 24th March 1969

"NB You may try using oil on the dry skin before taking your bath each day, and this may help the situation. Mustard oil, olive oil, or some sort of oil will suffice."

SPL to Kirtanananda, 14th February, 1969

"The best remedy, not only for Shyama dasi, but for everyone, is to consult some approved physician. But ultimately we have to depend on the mercy of Kṛṣṇa, so we should chant regularly, pray to Kṛṣṇa to give us a chance to serve Him, and, if required, we may adopt the approved method of treatment."

## CHANTING HARE KṚṢṆA IS THE BEST MEDICINE

SPL to Upendra, 6th January, 1969

"You have expressed the desire to become an Ayurvedic physician, but I do not think that this proposal is very good. This science is not so important to us now because in your country there is ample facility for receiving medicines. Besides many of the herbs which are needed for Ayurvedic treatment would have to be sent here from India, and this is not very practical. So the first medicine which you should be concerned with is to chant Hare Kṛṣṇa and to become increasingly steady in Kṛṣṇa consciousness. Study *Bhagavad-gīta As It Is* and *Śrīmad Bhāgavatam* and continue to help your Godbrothers in developing Kṛṣṇa consciousness. So develop your preaching abilities in this way, and this will be the most successful and appreciated

endeavour."

SPL to Giriraja, 12th August, 1971

"If you are feeling tired, you may take rest. Your body is very valuable. It is dedicated to Kṛṣṇa, so you must take care of the body very carefully. The best medicine is to rest and chant the Hare Kṛṣṇa mantra, along with the doctor's prescription. The Hare Kṛṣṇa mantra is: bhavausadhi, the panacea for all material disease."

SPL to Kṛṣṇa dasa, 17th May 1969

"So far as getting engagements, don't expect any help from Sadananda because I understand he is practically ruined by his health. So don't trouble him, and let him take full rest."

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# Letters to the Editor

August 17, 1995

Dear Prahlādānanda Mahārāja,

Please accept my humble obeisances. All glories to Śrīla Prabhupāda.

It was a pleasure to see you recently. Thank you for the copy of your ministry's publication. I was very impressed by the content. It seems very much in touch with some important real-life situations that devotees face. Often it seems we have ignored those real-life situations, considering them too mundane, but then when devotees find themselves without counsel or support for these difficult real-life situations, they often become frustrated and may even blame ISKCON for not providing for them.

So I offer my obeisances to you for the progressive nature of the publication. If you haven't already, please sign me up for a subscription and send me the bill.

Are you advertising this publication? I would think there would be a lot of interest in it. If you do advertise, be sure to list some of the topics and titles that have already been published. It will give everyone

a feel for the seriousness of the publication.

I have one critical comment. In the article on pregnant women (which I was otherwise very glad to see) it mentioned that one should not beat a pregnant woman. By stating that, it implies one can beat a woman who is not pregnant. We certainly do not want that type of misunderstanding in an otherwise very sensitive and Kṛṣṇa conscious publication. Could the editors please watch out for those types of errors?

Hope to have your association again soon. Let me know if I can be of any assistance.

Your servant,  
Anuttama dasa  
North America

September 9, 1995.

Dear Prahlādānanda Mahārāja,

Please accept my humble obeisances. All glories to Śrīla Prabhupāda. All glories to the ISKCON Guru Vṛnda.

Thank you very much for the new

newsletter. I personally found each article stimulating and informative.

The subjects addressed covered a wide area of interest – something to catch everyone's eye. It was nice to see that some articles did not relate directly to health, and those that did were not all discussing 'ill' health.

The article that interested me the most was the one by His Holiness Jayadvaita Swami, about noise-induced hearing loss. When our neighbours next door, and even from further out in our neighbourhoods complain about the level of 'noise' (*kīrtana*) coming from our Temples, shouldn't we wonder ourselves if we aren't doing some damage?

I hope that the well researched information provided by Jayadvaita Swami has been accepted by the ISKCON Temples, and that, by The Lord's grace, we can all look forward to many more years of hearing Lord Kṛṣṇa's holy name.

All glories to your service,

Your aspiring servant,  
Bhuvana Mohini devi dasi  
Perth, AUSTRALIA.

## Interested in Health? Like to Write?

Articles are now being accepted for the next Health and Welfare Newsletter,  
*'Hope This Meets You in Good Health'*

Please send articles and ideas to:  
The Editor,  
Health and Welfare Newsletter  
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# What Old Age Brings

by Satsvarūpa dāsa Goswami

I am a relatively young/old man, half-way through my fifty-fifth year. Śrīla Prabhupāda said that by material calculation, "after the fiftieth year one's energy decreases, although one can, with great strain, work for two or three more years—perhaps up to the fifty-fifth year."

Insight into the meaning of old age does not automatically come to those advanced in age. Many old fools still try to enjoy like young men and women. Real knowledge comes from submissive hearing of the *sastra*. Old age is not a subject matter of interest just to a few senior citizens. It is crucial for everyone to know what old age brings and how to face it. (1)

Since old age is one of the four miseries of life, Śrīla Prabhupāda wrote about it extensively in his writings. Of all the references, this one is my favorite:

"If a person is Kṛṣṇa conscious, he can work like a young man even if he is 75 or 80 years old. Thus, the daughter of *kāla* (time) cannot overcome a *Vaiṣṇava*. Śrīla Kṛṣṇadāsa Kavirāja Goswami wrote *Caitanya-caritāmṛta* when he was very old, yet he presented the most wonderful literature about the activities of Lord Caitanya. Śrīla Rūpa Goswāmī and Sanātana Goswāmī began their spiritual lives at a very old age, that is, after they retired from their occupations and family lives. Yet they presented many valuable literatures for the advancement of spiritual life. ... Thus *jara*, the effect of old age, does not harass a devotee. This is because a devotee follows the instructions and the determination of Nārada Muni ... Consequently, old age does not make a devotee fearful of death, as a common

man is fearful of death. ... Thus, instead of depressing a devotee, advanced age helps him become fearless and thus happy." (2)

Śrīla Prabhupāda used to say "our future is brilliant." Even the apparently decrepit state at the end of life is also

mean?"

Prabhupāda said, "That has to be judged by the individual. As for myself, I am not so old."

"Then we also, Śrīla Prabhupāda," I said, "will follow your example and never say we are old enough to stop preaching." (3)

When Śrīla Prabhupāda gave us this advice I was only thirty-four years old and I replied with bravado. Now the meaning of his words seems more poignant. I wonder if I will actually be able to do as he did up to the fag end of my existence in this body.

In fact, Śrīla Prabhupāda set an example of a glorious old age that none of us can imitate. He came to America when he was seventy years old, his health so weak that the patron who gave him his boat passage was afraid he would die en route. There were many inconveniences Prabhupāda had to face due to old age and disease, but they never disturbed his pure Kṛṣṇa consciousness. Even externally, he often refused to succumb to the dictates of his

maladies, variously diagnosed as diabetes, poor digestion and many others. He or his followers would call for doctors periodically, but Śrīla Prabhupāda rarely took their prescriptions or followed their diet regimens. He once remarked, "We are not doctor das, we are Kṛṣṇa das."

In Hari Sauri's *Transcendental Diary*, we can read details about how Prabhupāda overcame situations of deteriorating health and old age, and continued his powerful preaching.

We cannot imitate Śrīla Prabhupāda, but we should try to follow the spirit of his example. We may be



something which can become brilliant in Kṛṣṇa consciousness. But it takes determination and purity of thought for us to be able to see it that way when it actually happens.

When I was serving Śrīla Prabhupāda in Bombay in 1974, he once said something about old age to myself and Tamāl Kṛṣṇa Mahārāja.

Śrīla Prabhupāda said, "Go and preach and remain active, and when you are old enough you can go and sit down in Māyāpur and simply chant Hare Kṛṣṇa."

"But Śrīla Prabhupāda," said Tamāl Kṛṣṇa, "what does 'old enough'

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forced to give up certain stressful services and no longer able to keep up the physical pace with those who are younger, but we should never think of "retiring from Kṛṣṇa consciousness." Even as we are forced to limit our activities in some ways, we will find that our capacities in other areas of Kṛṣṇa consciousness are increasing.

**"... Real knowledge comes from submissive hearing of the sastra. Old age is not a subject matter of interest just to a few senior citizens. It is crucial for everyone to know what old age brings and how to face it..."**

In many societies, elders are seen as a resource. They are honoured because of their accumulated experience and wisdom. As we grow old, we should not look for welfare or economic benefits given to old timers, but we should try to live up to devotees' expectations of us, and try to show an example of trust in Kṛṣṇa, attachment to chanting the holy names, and a desire to help others on the path.

As a young/old man, I have not yet encountered multi-physical breakdowns or the fear of senility or serious ailments and so on. But old age can indeed be very grim. This is compounded by the fact that old age appears usually just before death, and death is a time in which our next life is determined. Śrīla Prabhupāda wrote, "The period of life just prior to death is certainly very dangerous because at this time people are attacked by the weakness of old age as well as by many kinds of diseases." (4)

In another purport Prabhupāda pulls no punches for the old men:

"The body has nine gates: the two eyes, two nostrils, two ears, mouth, rectum and genitals. When one is harassed by the invalidity of old age, various diseases manifest at the gates of the body. For example, the eyes become so dim that one requires spectacles, and the ears become too weak to hear directly, and therefore one requires hearing aids. The nostrils are blocked by mucus and one has to always sniff in a medicinal bottle containing

ammonia. Similarly, the mouth becomes too weak to chew, and requires false teeth. The rectum also gives one trouble, and the evacuation process becomes difficult. Sometimes one has to take enemas and sometimes use a surgical nozzle to accelerate the passing of urine." (5)

How do these hard facts about the miseries of old-age tally with the optimistic statement that the devotees are not attacked by old age? Devotees may be subject to troubles in the nine gates of the body, but their Kṛṣṇa consciousness will prevent them from being affected by mental debility or bodily malfunctioning. A sense of humor helps. If we had any last vestiges of trying to enjoy ourselves, old age is ridding us of those illusions. The idea of illicit sex becomes absurd.

Even Śrīla Prabhupāda joked about his old age maladies. He said, "Unless three men carry me, I cannot move." And when he was offered a big plate of *prasāda* while conversing with professors, Prabhupāda chuckled and said, "I have no teeth and I have no appetite."

Śrīla Prabhupāda always unflinchingly engaged in pure devotional service, and we, his followers, were inspired to see his example despite his apparent difficulties which were brought on by his old age. Śrīla Prabhupāda also explained why one should be fearless in old age:

"We are transmigrating from one body to another, exactly like in our present life. Just like all of us present here, we had a body, a small baby body. Where is that body? That body is gone. So far I am an old man. I remember that I was a small baby. I still remember when I was about six months old; I was lying down on the lap of my eldest sister, and she was knitting, and I was lying down and playing. I remember. So it is possible for everyone to remember that "I had a small body, then I had a boy's body, then I had a youthful body. Now I am in this body." So where are those bodies? The body's now gone. It is a different body. That is explained in the *Bhagavad-gītā*, 'tathā dehāntara prāptir'. Similarly, when I give up this body, then I'll have to accept another body." (6)

By his own example, Śrīla Prabhupāda also taught that we must practise tolerance when old age comes:

"You have to undergo the tribulation of old age. It does not mean that because I have got a princely body,

therefore there will be no disease. No. The disease will be there. And death will be there. And the suffering of old age. Just like I am an old man. I have got sometimes sufferings, backache, this ache. Old man, you see, rheumatic. So, these things are to be suffered. Therefore, all our sufferings are due to this body. And this human body is the junction, the crossing point, whether I want to cure myself completely from this disease of birth, death, old age and disease or whether I want to continue. That we must make a decision." (7)

Unlike some mundane philosophies, Kṛṣṇa consciousness does not teach that the ultimate goal of life is to extend the life duration as far as possible. Śrīla Prabhupāda seemed not to have tried to conserve his energies in old age—he pushed himself. He said he wanted to be like Arjuna and die on the battlefield, and fight with enthusiasm even up until the last minute. That should also be our prayer regarding old age. Let us not, even in old age, maintain material attachment like Dhṛtarāṣṭra. Vidura had to convince Dhṛtarāṣṭra to leave home before his imminent death.

No one should wait until he grows old before grappling with these problems. Prepare yourself, starting from the age of five, by full training in Kṛṣṇa consciousness. Then you will be able to

**"Śrīla Prabhupāda said he wanted to be like Arjuna and die on the battlefield, and fight with enthusiasm even up until the last minute. That should also be our prayer regarding old age."**

meet the challenges of old age in a spirit befitting of the *Vaiṣṇavas*. For the follower of Śrīla Prabhupāda, old age becomes not something fearful but brings increasing hope for going home, back to Godhead.

#### References

- 1) S.B. 4.27.15
- 2) S.B. 4.27.24 purport
- 3) Life with the Perfect Master - Page 86
- 4) S.B. 4.28.1
- 5) S.B. 4.28.4 purport
- 6) B.g. lecture (1969)
- 7) B.g. lecture (1969)



# Some Hints to Keep Healthy

by Prahādānanda Swami

One devotee recently sent me the following letter:

"Mahārāja, for a long time I've been trying to figure out how to keep my body in reasonable shape while not spending a huge amount of time doing so. Should I do yoga? Aerobics? Tai Chi? Join the *Vṛndāvana* Racquet Ball club? etc... I don't think I'm alone. Probably many devotees are thinking in a similar way, but don't have the time or desire (after all it's a QII, important but not urgent thing) to research on my own what to do. With so many of us getting on in years, and so many senior devotees getting sick there is a need for pertinent information.

Are the Western theories right? Is yoga the only really good idea for devotees? If so, how does one learn it properly? "Light on Yoga" looks complicated and time consuming to me, and the author stresses the need for a guru. What about running? Walking? What about diet? Should we just "take prasadam and die"? Or else eat bland boiled vegetables instead????"

Here are some helpful hints for the devotees:

The first suggestion is to take shelter of the holy name of Lord Kṛṣṇa and avoid the ten offenses because Lord Kṛṣṇa can bestow all benedictions what to speak of good health to one who becomes Kṛṣṇaconscious. Faithfully doing service in Kṛṣṇa consciousness, can improve our health.

It is recommended in *Charaka Samhita* that to cleanse the mind of material toxins that lead to *prajnapardha*, or willfully violating the laws of nature, we should chant the holy names of God. The root cause of disease is mental contamination, which produces wrong actions, which in turn lead to physical problems. Mental contaminations such as attachment to material sense gratification, fear of the future, and anger over our inability to control material nature can all be nullified by taking shelter of Lord Kṛṣṇa through His holy name:

*vīta-rāga-bhaya-krodhā  
man-mayā mām upāśritāḥ  
bahavo jñāna-tapasā  
pūtā mad-bhāvam āgataḥ*

'Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me--and thus they all attained transcendental

love



for Me.'

(*Bhagavad-gīta* 4.10)

Śrīla Prabhupāda gives the example of Kardama Muni, who, by his association with Lord Kṛṣṇa in Kṛṣṇa consciousness, maintained his health although undergoing austerities:

"Generally yogis look very skinny because of their not being comfortably situated, but Kardama Muni was not emaciated, for he had seen the Supreme Personality of Godhead face to face. He looked healthy because he had directly received the nectarean sound vibrations from the lotus lips of the Personality of Godhead. Similarly, one who hears the transcendental sound vibration of the holy name of the Lord, Hare Kṛṣṇa, also improves in health. We have actually seen that many *brahmacārīs* and *gṛhasthas* connected with the International Society

for Kṛṣṇa Consciousness have improved in health, and a luster has come to their faces. It is essential that a *brahmacārī* engaged in spiritual advancement look very healthy and lustrous.' (*Śrīmad-Bhāgavatam* 3.21.45-47 purport)

In February 1975 Śrīla Prabhupāda wrote to a Mr. King and told him: "We practice *bhakti-yoga* strictly and since *bhakti* includes all other results obtained from practicing other yogas, as it is declared in the *Bhagavad-gīta* to be the culmination of all yogas, it becomes unnecessary for us to apply any other techniques besides simply chanting and hearing about the Supreme Personality of Godhead, Kṛṣṇa, who is called *Yogeshvara* or the master of all yoga. Of course, it is certain that if one sits with straight spine it may be of some help in his ability to concentrate, but it cannot be considered as essential by any means. That thing which is really essential in *bhakti* is to develop one's eternal dormant love for Kṛṣṇa."

Effective medical treatment requires both medicine and proper diet. Śrīla Prabhupāda often compared the chanting of the holy name to the proper medicine as stated in the Tenth Canto of *Śrīmad-Bhāgavatam*. *Prasādam*, he declared is the transcendental diet to cure the disease of *bhava-roga*, the repetition of birth and death. "Although modern philanthropic physicians open gigantic hospitals, there are no hospitals to cure the material disease of the spirit soul. The Kṛṣṇa consciousness movement has taken up the mission of curing this disease, but people are not very appreciative because they do not know what this disease is.

A diseased person needs both proper medicine and a proper diet, and therefore the Kṛṣṇa consciousness movement supplies materially stricken people with the medicine of the chanting of the holy name, or the *hare kṛṣṇa mahā-mantra*, and the diet of *prasāda*. There are many hospitals and medical clinics to cure bodily diseases, but there are no such hospitals to cure the material



disease of the spirit soul. The centers of the Kṛṣṇa consciousness movement are the only established hospitals that can cure man of birth, death, old age and disease." (Adi lila 10.51 purport)

Although dancing during kīrtan is an excellent exercise, on one morning walk Śrīla Prabhupāda mentioned that different haṭha-yoga exercises are also good for health. These, or any other type of exercises, can only benefit if they are done regularly and with proper guidance. Starting and stopping exercise programs whimsically can do more harm than good. Therefore, a devotee should develop faith that all the results of other auspicious activities can be obtained by the practice of Kṛṣṇa consciousness. At the same time he should do what is necessary to maintain his body in a state of health so he can execute his duties in Kṛṣṇa consciousness.

The second suggestion is to avoid the causes of ill health.

In the Śrīmad-Bhāgavatam, Śrīla Prabhupāda has summarized the main causes of disease in this age: over-indulgence in sense gratification and irregular habits.

"Lack of regulation is the main cause of disease in Kali-yuga. In Kali-yuga, the duration of life is shortened not so much because of insufficient food but because of irregular habits. By keeping regular habits and eating simple food, any man can maintain his health. Overeating, over sense gratification, over dependence on another's mercy, and artificial standards of living sap the very vitality of human energy. Therefore the duration of life is shortened." (Srimad-Bhagavatam 1.1.10)

I would advise the devotees to avoid regularly eating especially difficult to digest foods like fried, refined and very sweet food. When the food which we eat is not digested it turns into toxins (ama), which clogs the system and becomes the harbinger of disease. When we are clogged up, then fasting from a meal or a day or two is generally a good remedy. After fasting it is better not to feast, but to eat properly, according to our capacity.

In 1969 Śrīla Prabhupāda wrote to Gargamuni saying: "I do not know what you are eating, but the eating program

should be nutritious and simple, not luxurious. That means capatis, dahl, vegetables, some butter, some fruits and milk. This is necessary for keeping good health. But we should not indulge in sweetballs or halavah or like that daily. Too much first-class eating may stimulate our sex desires, especially sweet preparations. Anyway, eat Kṛṣṇa prasadam, but be careful that we may not indulge in luxury. For Kṛṣṇa we can offer the most beautiful preparations, but for us prasadam should be very simple."

We should see that we take our meals at the right time and they should be appropriate for our body, our age, and the season. Śrīla Prabhupāda once showed the example when he was discussing management with one of his senior managers. When prasādam was brought in Śrīla Prabhupāda stopped talking and become absorbed in taking prasādam

***"The first suggestion is to take shelter of the holy name of Lord Kṛṣṇa and avoid the ten offenses because Lord Kṛṣṇa can bestow all benedictions what to speak of good health to one who becomes Kṛṣṇa conscious."***

without any further comments.

Proper and timely sleep is also important as Lord Kṛṣṇa states in the Bhagavad-gītā that one who is a yogi does not eat too much or too little, sleep too much or sleep too little. As suggested in the Bhagavad-gītā, one who is temperate in his material habits can minimize material pains and easily practice yoga. (Bhagavad-gītā 6. 16-17)

Another suggestion is not to be too anxious about health. Over-treatment of disease can also produce disease. Medicine should be taken with caution as the wrong medicine or the wrong amount of it can also imbalance the body. We should also remember that, although we want to maintain the body in a reasonable condition to serve Lord Kṛṣṇa, health is not the goal of Kṛṣṇa consciousness, nor can one stay healthy forever, as sooner or later, one must die. During a conversation in 1974, a nuclear scientist asked Śrīla Prabhupāda about healing. Śrīla Prabhupāda replied: "There is no healing in the material world. There is disease always. There is no question of healing. Their healing is temporary. I am suffering from some disease. You give me some medicine. Does it mean that there will be

no more disease? You heal that temporary disease. Again another disease. So where is the healing? So this is to be thought, that... Healing, that is the problem. There is no healing. There is always disease, this disease or that disease. If you prefer this disease [to] heal, you are cured, and there will be no more disease, then you are profited. Another disease. You heal this, another disease. You heal this, another disease."

We should, however, avoid creating unnecessary suffering for ourselves. In the Chakara Samhita it mentions that there are different classes of persons who never will be healed. One group of such persons are those who put their work before their health. Who can help us if we over endeavor (prayāsa) in our work without considering the effects on our health, or put ourselves in situations of stress and refuse to take the time to

compensate by relaxing? Lord Caitanya told Sanātana Goswāmī that his body did not belong to him and since it belonged to Lord Kṛṣṇa, he,

Sanātana Goswāmī was obliged to protect and maintain it nicely.

Some other suggestions:

• Observe Ekādaśī as strictly as possible by reducing eating or by fasting.

• Increase chanting and hearing and absorb the mind in Kṛṣṇa consciousness.

• Keep the body moving (exercise regularly) at least 5 to 10 minutes a day.

• Keep the bowels moving (keep your colon clean).

• Keep the breath moving (always breathe slowly and deeply). Take 5 minutes every day breathing quietly, deeply, and slowly to regenerate your stores of Prāṇa.

• Chew your food slowly, avoid talking at meals, and concentrate on eating.

• Don't eat more than your stomach can hold (1/3 food, 1/3 water, 1/3 empty for heavy food) or (1/4 air, 1/2 food 1/4 liquid for light food).

• Celibacy.

• Don't sleep immediately after meals; wait at least two hours.

• Avoid evacuating after eating, but try to urinate.

If you are sick, see a recognized doctor. Don't play doctor or neglect your health.



# Chakras

## The Connection Between Subtle and Gross Bodies

by Padmanābha dāsa

**M**any alternative forms of medicine in their analysis and treatment of disease now stress the connection between the subtle and gross bodies. In contrast, modern conventional medicine generally does not recognize that disturbances in the mind can cause disturbances in the body and that disturbances in the body can cause disturbances in the mind. For instance, in the allopathic system, practitioners observe the symptoms of the disease, label them, and then try to alleviate the symptoms. The ayurvedic system, however, with a deeper understanding of health and disease, utilizes five basic principles in prevention and treatment of illness: proper diet, proper physical activities or exercise, proper mental activities, cleanliness and regulated sense gratification. When discussing the gross body, I refer to the external body, as well as the five senses: hearing, seeing, tasting, smelling, and touching. The subtle body refers to the mind, intelligence and false ego (identifying oneself with the material body and mind).

To understand the connection between the gross and subtle bodies, it is helpful to understand chakras. Chakras are energy centers which accept prana (subtle energy which gives life and vitality) and distribute it to different parts of the body. Each chakra is also connected to a person's psychological and emotional characteristics. Within the body there are seven main chakras, and many more minor ones. If a chakra functions properly, then the organs connected with it will be nourished with sufficient prana and thus will remain healthy. On the other hand, if a chakra does not function properly, then there will be disturbances or blockages in some organs or perhaps in some aspects of a person's life. At birth, the chakras are open and ready to accept prana for the growth and development of the gross and subtle body. However, in order to protect itself from negative energy the chakra may close. Especially experiences early in life influence the functioning of a chakra throughout the rest of one's life.

Two types of people will especially find knowledge of the chakras to be of significant importance. The first category

are parents who have children in the developmental stage of life, up to seven or eight years old. Although childhood and its experiences are under the laws of karma, still problems may be ameliorated by knowledge of the chakras. Parents can learn these principles to assure that their children's chakras remain open. The others who could benefit from this information are those who have chronic physical or mental ailments which they know are caused by emotional or psychological problems. Diagram 1. shows the position of the seven main chakras and the general areas of the body under their control. Although healers do not always agree about the exact position of the chakras, the information given in this article is based either on my direct experience or on information from Vedic scripture.

The first chakra, known in Sanskrit as *muladhara* which opens downward, is located at the bottom of the spine between the genitals and the anus. This chakra is connected with basic life energies and with the adrenal glands. It controls the survival reactions of mammals. During danger, the adrenal glands increase the production of hormones that stimulate the sympathetic nervous system. This increases one's power and quickens one's reflexes.

The typical person who might have an afflicted first chakra are criminals. People in animal consciousness usually think only in terms of survival and their next meal. It is important for children to feel protected. Otherwise, if children feel insecurity, their first chakra will close, at least to some degree, to protect them from any negative energies. Unfortunately a chakra, once closed, tends to remain so. The person may then develop a negative attitude towards life, severely reducing his energy or perhaps causing him to become selfish or aggressive.

The second chakra, known as the *savadisthana* chakra, is located by the upper beginning of the genital. This chakra deals with pleasure and sensual experiences. Although in the West it is called the sexual chakra and is connected with the gonads and the productions of sexual hormones, it has a broader area of influence. Children, who early in their

lives have much physical contact with the parents, and especially with the mother, will probably have no significant problems in this area. However, children who grow up in an atmosphere without much affection, will be susceptible to disturbances in this chakra. He or she will tend to go in either of two extremes. One extreme is thinking that sex is something disgusting or unnatural—something that should be hidden or perhaps even feared. The other extreme is to think that sex is the most important thing in life. In terms of karma, in previous lifetimes these two types of people were taking more energy than they were giving in their relationships. In the beginning of life they have had some negative experience that has forced that chakra to close, and now they have blockages in relationships, manifested either by a disgust for or an oversteering of physical contact with others. This type of person needs to try to please others without concern of their reciprocating.

The third chakra, the *manipura* chakra, is located slightly above the navel and controls the energy flow to practically all the inner organs below the diaphragm. This chakra determines how children develop their desires for power and control. As they should gradually learn responsibility, their desire to control is not necessarily a negative trait. If there is some problem in this third chakra, negative characteristics will develop. People whose third chakras are afflicted are not satisfied with their situation and think that they can obtain more satisfaction by expanding their power. If a soul had tried to control and make decisions for someone else or tried to usurp their position, in this life his third chakra will be disturbed. Such jivas may take birth in families where someone is exerting excessive control, never allowing them to use their own intelligence or to make their own decisions. Perhaps such jivas may take birth in situations of chaos without an authority in control. Under either circumstance the third chakra will close and the consciousness will develop in one of two extreme directions. One extreme is that they become cowards thinking that they have no possibility of control over their life. In the other extreme, such people try to utilize their intelligence



and influence to constantly increase their power. The key to balancing this chakra is for one to be satisfied by whatever Kṛṣṇa gives.

The fourth chakra, the *anahata* chakra, is in the middle of the chest and is connected with the heart, chest and lungs. People whose parents have divorced, or whose parents had a negative relationship, usually have a disturbed fourth chakra. Because of negative relationships between parents, such children don't have proper examples to follow. Later in life they will not know how to act properly in a relationship or what to expect from their partner. This brings insecurity, and doubts and confusion. Probably such people, in their previous lives neglected to provide others with affection, warmth, and security. This is similar to that of an affliction to the second chakra, but it is more subtle.

As a result of the negative atmosphere in the early years, his heart (and heart chakra) closes somewhat. Therefore, these people need to open their hearts. First they need to accept and address their own feelings, and then try to communicate those feelings to others. Because the heart chakra, is connected with motherly affection and instinct, these people need to learn how to play the role of mother, regardless of their gender.

The fifth chakra, the *visuddha* chakra, is located at the bottom of the neck, in the area of the thyroid gland. This chakra is connected with one's opinions as well as communication and speech. Children who grow up believing that they shouldn't have their own opinions will develop problems in this area. Everyone has intelligence and discrimination, and therefore opinions. A parent with negative motives say, "No, you shouldn't think like that, this is the way we do it"; or "This is what I think, and there's no need to discuss it." Such treatment may result in the fifth chakra closing.

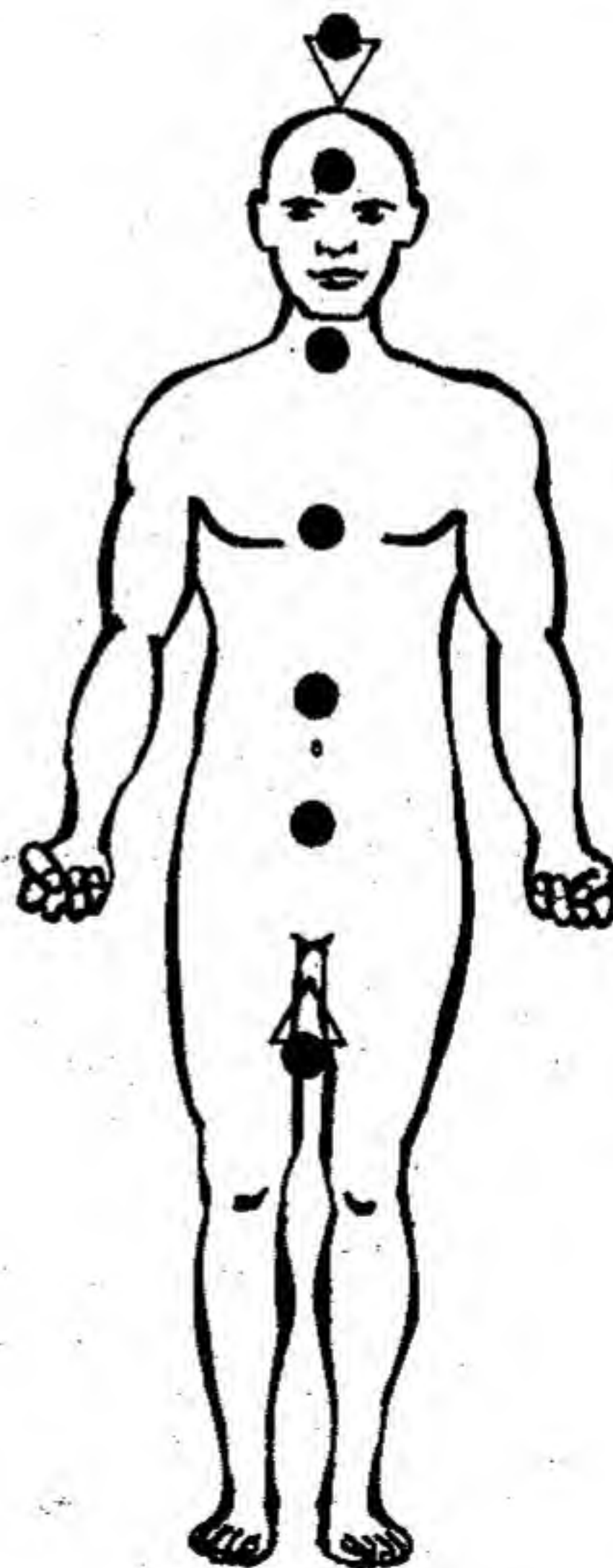
Another cause of the problem is when the mother loves the child, but she does not permit him to have his own opinions. The mother manipulates her love in a way that the child thinks, "My mother loves me, she is such a wonderful mother, but if she see that I have a different opinion from hers, then she'll be hurt, and my relationship with her will be lost." When this fifth chakra closes up, we either don't say what we think, or we develop the attitude that everyone must listen to me

and accept my opinion. It is important to allow children, especially after their fifth year to have their own opinion, even though the parents may try to guide them in a different direction.

The sixth chakra is located in the middle of the forehead, slightly above the eyebrows (the position of the so called third eye.) In Sanskrit this is called the *ajña* chakra. It's connected with the head, eyes, and sight in general. On a deeper level it's connected with insight and philosophical understanding. In a child, this chakra is connected with fantasy. Once, after determining that there was some block in a devotee's sixth chakra, I suggested to him that the problem is related to his father. I was surprised to hear his response, "Oh yes, my father and I were best friends. We always used to

speculate together. Every month he would read a new book and then he would explain to me new principles of life contained in that book." The devotee explained that his relatives tried to explain to his father that this was not the proper way to treat a young boy. The problem was, that being absorbed by his father's philosophical speculations, which were of a very scientific nature, this devotee never had any room for fantasy in his life. Therefore, his sixth chakra closed. After this chakra was closed, this devotee found it difficult to grasp conceptual thoughts, as this chakra is concerned with insight and intuition and has to do with subtle ideas. If a child's exercise of fantasy is blocked, then he'll grow up to be a scientist in the negative sense of the word. He will have difficulties accepting things that he

Diagram 1.



- 7. Sahasrara
- 6. Ajna
- 5. Visuddha
- 4. Anahata
- 3. Manipura
- 2. Svadhisthana
- 1. Muladhara



can't see and measure. I once saw one child hold a paper flower to his father saying, "Smell the flower" and the father responded with a simple, "No, that's simply paper." This type of behavior blocks the child's imagination and can lead to future problems.

The seventh chakra, the *sahasrara* chakra, is located at the very top of the head. It opens upwards. This chakra cannot be disturbed by itself. It depends on the other chakras to function properly before it develops at all. This chakra relates to God consciousness, self-realization, universal thinking and compassion without

sentimentality. Many devotees mistakenly think that since they are engaged in transcendental activities, they can ignore their other problems. They think, for example, that they

can close their hearts, avoiding relationships with other devotees, because they have Kṛṣṇa and their guru. This attitude is not only philosophically incorrect, but also affects their chakra development.

The correct attitude is that to attract Kṛṣṇa to enter my heart, I must first love the devotees. As Kṛṣṇa lives only in Vṛndāvana, to expect Kṛṣṇa to come, I need to make my heart like Vṛndāvana, full of appreciation for His devotees. That

chakra is afflicted if we do not accept our position or do not act responsibly. Although we have to learn to satisfy Kṛṣṇa, nevertheless we still need to learn how to deal with others. We can learn by seeing how Lord Kṛṣṇa trains His devotees. If they don't learn the lesson He is trying to teach them, then He makes another arrangement more intense and uncomfortable. This continues until they learn Kṛṣṇa's lesson, or they leave. Seeing these tests we can understand how important it is to make spiritual advancement; and only after we are fully developed in Kṛṣṇa consciousness can we

***"The seventh chakra, the sahasrara chakra, is located at the very top of the head. It opens upwards. This chakra cannot be disturbed by itself. It depends on the other chakras to function properly before it develops at all. This chakra relates to God consciousness, self-realization, universal thinking and compassion without sentimentality."***

achieve Kṛṣṇa. With this understanding, we can see our personal health problems and can accept them as friends that are helping us to make spiritual advancement. I refer especially to chronic problems. For example, I should see that chronic problems in the throat area might be related to a weakness related with its governing chakra. This could be related to my early life experiences, perhaps something that I need to accept and learn to tolerate from my past. One of the

important principles of ayurvedic medicine is to use the symptoms of a disease as a diagnostic tool to adjust imbalances in the body and mind. Without attacking the symptoms directly and killing germs to alleviate the symptoms, the imbalance in the body is ascertained and then corrected. Symptoms will then naturally disappear, because the body can resist negative influences. Similarly, the same type of treatment is recommended for psychological problems. Certain symptoms will be detected. They may appear in the body as some disease, or they may appear in dealings with others.

In any case, the psychological abnormalities are different symptoms. The real problem lies deeper, and it is that which needs correction. Learning the lessons means changing our way of thinking. The strength or the

efficiency of the chakras can also be increased by therapy with stones, colors, aromas, physical exercises, or chanting purely the *hare kṛṣṇa mahā-mantra*.

*Padmanabha dasa is a disciple of His Holiness Harikesa Swami, presently engaged as pujari at Nava Nrsimha Ksetra in Germany, where he lives with his wife, Madanalasa devi dasi and his five year old son, Hanuman, and rabbit.*

## **The Quantity of Poison Released in the USA in 1989**

- Over 550,000,000 pounds of industrial chemicals were dumped into public sewage storage
- More than 1,000,000,000 pounds of chemicals were released into the ground, threatening the natural ground water sources.
- Over 188,000,000 pounds of chemicals were discharged into surface waters, i.e., lakes and rivers
- More than 2,400,000,000 pounds of air emissions were pumped into the atmosphere.
- The grand total of chemical pollutants released into the environment was 5,705,670,380 pounds. That is enough to fill a line of semi-trailers parked bumper to bumper, and having a cargo capacity of 45,000 pounds each, stretching from downtown Los Angeles to Des Moines, Iowa! (about 1300 miles)



# The Mountain Pose

by Krodhāsamāni devī dāsī

In our previous article on *haṭha-yoga* we gave a general explanation of the *yoga asanas* and their effects on the body and the mind. The different poses serve different purposes such as energizing and revitalizing the organs of the body as well as helping to free the body's flow of energy.

Knowledge of the *yoga asanas* can help us learn how to maintain equilibrium in the body. This is part of the knowledge of maintaining balance in every day life explained in the science of Ayurveda. Each *yoga asana* works on specific areas of the body such as the joints, liver, kidneys and heart. Different movements and extension of the body in the postures, including the positioning of the inner organs in the inverted sequences, profoundly effect the functions of the bodily parts. By properly performing the *asanas* there are many beneficial effects such as that the body is oxygenated and filled with healthy blood, decongested and rested. Stamina, heart performance, muscle tone, circulation and respiration all improve.

The foundation behind the postures is correct spinal alignment. If the spine is properly aligned and the muscles surrounding the spine balanced and strong this will help us sit, stand and walk correctly.

The first posture in the standing pose sequence is *Tadāsana*. *Tada* means mountain, *asana* means posture, which denotes the firmness and openness of the posture. When we learn to stand correctly, the feet, knees and hips are aligned, and enough space is created in the upper torso to keep the internal organs healthy. *Tadāsana* should be practiced daily, or whenever

you feel the need for alignment and lightness of the body.

## The Posture

### The Feet

Take your awareness to the feet. This is your base, how your body lifts up from the mother earth. Keep the feet together, the toes and heels in line. Keep the weight even on the inner and outer edges of both feet. Lift the inner arches, and be observant of how you stand on the Earth.

### The Legs

Begin to strengthen the legs by lifting the knee caps and pulling the thigh muscles up, right to the tops of the thighs. The kneecaps are lifted and the backs of the knees are extended. This creates firmness and strengthens the legs and feet. Observe if you are extending the inner side of the legs as evenly as the outer side of the legs; the front of the legs are extended as evenly as the back of the legs.

As we move upward lift the hips, creating space between the thighs and the trunk. Move the abdominal organs up and back without creating tension. Move the kidneys further into the body.

### Upper Trunk

Now move your attention to the upper part of your body. Lift the

diaphragm and the rib cage. Open the diaphragm and the floating ribs outward. The shoulder blades move in. Feel the internal opening of the chest. You should understand at this point how these actions create space in the body, thus allowing the heart and lungs more freedom.

Relax the shoulders and draw them downward. Widen them horizontally at the front away from the neck. Extend the arms towards the earth. Extend the inner arms and outer arms evenly.

Stretch the neck up from below the shoulder blades. Lift the sternum and extend the front of the neck. Do not tense the throat or neck.

### The Head

Lift the back of the skull away from the neck to make the head light. Keep the head straight, the chin level, and the ears vertical.

Imagine that there is a string running through the center of the body, and you are being lifted from the crown of the head.

Although this pose appears to be complicated, when you practice from the feet up through the crown of the head one can experience how to hold the body in alignment. This will bring equilibrium to the body, a sense of lightness and being centered.

A devotee of Lord Kṛṣṇa knows that the body belongs to the Lord, to be used in His service. *Yoga asanas* help us live a more *sattvic* life. The science of yoga can help us serve the Supreme Lord with more vigor and balance.

Krodhasamani devī dasī teaches *Haṭha-yoga* at the Govinda's Yoga studio across the street from the Los Angeles temple in California. The studio's phone number is 1-310-815-0105





# Diarrhoea and Dysentery

## Dietary and Lifestyle Management

From ISKCON Mayapur Clinic

**CAUSES:** According to Ayurveda there are 108 different causes of diarrhoea, 51 of which are due to toxins. There are two major categories:

1. **Infectious** eg. amoebas, bacilli, parasites
2. **Non Infectious** eg. ulcerative colitis, improper eating habits, emotions such as stress, anxiety and grief.

**SYMPTOMS:** Ayurveda gives three main clinical pictures of diarrhoea according to the specific aggravation.

- 1) **PITTA Diarrhoea** - deep yellow, reddish stool from excess bile; thirst, faintness, burning mouth, anus, hands and feet.
- 2) **VATA Diarrhoea** - frothy, viscid small amounts frequently with noise, gas and pain.
- 3) **KAPHA Diarrhoea** - white, mucousy, large quantity, relatively cool and painless, often causes goose flesh.

### GENERAL MANAGEMENT:

- 1ST STAGE - Fast and Re-hydrate
- 2ND STAGE - Medication with Light Diet
- 3RD STAGE - Strengthening Diet with Tonic and Nutritive Treatment.

Contrary to the popular trend amongst devotees, it is not advisable to plug up the system with herbs like Isabgol or allopathic medication like 'Flagyl' during the first stages of diarrhoea.

Diarrhoea is a natural response by the body in an attempt to flush out toxins. As it is natural purification, it should only be stopped if dehydration occurs (ie. in extreme cases which can't be checked by drinking or homeopathics).

If diarrhoea is suppressed before the toxins or accumulated wastes (*ama* in Sanskrit) have been eliminated from the digestive tract, then residual *ama* will further plug the digestive channels aggravating *apana vata* (the dosha governing the bowels) and worsening the problem even further. This can lead to chronic digestive problems.

As an alternative, Ayurveda suggests fasting as initial management. It is stated in the Mahabharata, Anushasana Parva,

*Sarva kalyana sampoornah  
sarvashadi samanvitak*

*uposhy vyadiyrahito  
viryanabhijayate*

'He who observes the fast is blessed with all happiness, replete with all curative benefits, delivered from all diseases and bestowed with vim and vigour'

### GENERAL DIETARY GUIDELINES:

**1ST DAY** - Fast from all foods. If weakness or faintness occurs from hunger, 2 Tbs of honey should be taken and complete rest observed. At least 2 litres of water should be drunk with electrolyte formula.

**2ND DAY** - Provided the diarrhoea has started to subside, the following may be taken.

- Up to 5 glasses of diluted fruit juice with honey (if desired). Apple, grape or bael juice are ideal (not a mixture). Oranges and some vegetable juices can be too acidic. Up to 5 cups of herbal tea may be taken. Peppermint, chamomile, ginger or fennel are beneficial to reduce cramping and flatulence. NB: Peppermint and fennel tea should not be taken with homeopathic medicines.

If you are feeling almost recovered, some of the following foods may be taken in small quantities.

- 1 cup flat rice with yoghurt, honey and pure water.
- 1 peeled and grated apple, left to go brown for 10 minutes.
- fresh buttermilk up to 3 glasses. If no buttermilk is available, mix fresh yoghurt with equal parts pure water.

**3RD DAY** - Providing you are almost back to normal health, the following diet is advisable.

- up to 3 cups diluted vegetable soup (good vegetables are unripe papaya, unripe bananas, carrots, pumpkin. Spices you can use include cardamon, coriander, saffron, ginger, long pepper, nutmeg and cumin in small quantities.

- 3 to 4 cups buttermilk
- water from mung dahl OR mung kitchri 1 part mung; 10 parts rice OR gruel made from roasted grain (especially rice or barley) OR gruel made from 2 TSP poppy seeds mixed with 1 cup water. Boil and add a pinch of nutmeg.

**4TH DAY** - Diet must be limited to light,

easily assimilated foods until intestinal tone returns to normal. Avoid starchy, heavy, oily, sugary foods.

### DIETARY DETAILS

#### REHYDRATION FORMULA:

- Either 2 cups of 'ELECTRAL' packet formula or home made formula should be drunk for every bowel motion passed. The water should be either warm or room temperature, but never cold.

#### HOME MADE REHYDRATION FORMULA:

1 litre pure water (bottled or boiled & filtered)

juice of 1 lemon or 1/2 orange

1 TSP salt

1 1/2 TSP sugar, honey or mishri

#### PREPARATION OF FLAT RICE

Wash 1 cup of flat rice and strain, soak in either 2 cups of water or 2 cups of salt lassi for about 10 minutes or until soft.

1) **Pitta Diarrhoea** - avoid hot spices, oily or greasy food. No external oil to be used on scalp or body.

Take buttermilk with honey or sugar

**HERBS:** bitters and astringents (eg. barberry, golden seal, alum root, bilva, kutaj, gentian and aloe)

2) **Vata Diarrhoea** - Castor oil to first cleanse colon (under medical supervision). Avoid same as pitta, as well as cabbage, cauliflower, potatoes, dahl. Take buttermilk with rock salt and lemon or nutmeg.

**HERBS:** ginger, cardamon, fennel, asafoetida, haritaki (in small doses), kutaj, pomegranate rind, dadimastaka.

3) **Kapha Diarrhoea** - same restrictions as pitta, also avoid dairy, pastry, wheat.

Take buttermilk with cardamon, elaichi, ginger, nutmeg.

**HERBS:** hot spices, cayenne, dry ginger, black pepper, calamus, bayberry, basil, sage, Trikatu or clove combination:

#### Useful Acupressure Points for Diarrhoea:

- 1) Ankle foot PT 6
- 2) Wrist hand PT 5
- 3) Abdomen PT 4
- 4) Umbilicus
- 5) Knee PT 5

Hope this Meets You  
— in Good Health—



# Book Review

## "The Cure for All Cancers" by Dr. H. Clark

by Kṛṣṇa Kumāri devī dāsī

Until recently, I had only a sentimental view of Śrīla Prabhupāda's closing line 'Your ever well-wisher,' and nothing more. After a long standing health challenge, a meeting with a small, elderly Canadian woman changed all that. Now my reverence and appreciation for these words are paramount in my life, and there is a newly-kindled spark in me for preaching the life of simple living, high thinking and brahminical cleanliness that our ever well-wisher was so determined to inculcate in us.

Having never been personally taught by Śrīla Prabhupāda, I relied upon the messages that were passed down by those who were, as well as the letters and authorised pastimes. Hundreds of standards, large and small, floated into my head through my formative years as a beginning *bhakta*.

"Don't eat icecream from stores." "Shower after passing stool." "Offer fresh juice, not bottled." "Right hand - *suci*; left hand - *muci*." "Boil milk three times." "Never eat bread cooked by non-devotees." "Once a vessel has had alcohol in it, it is so contaminated that it should never be used again." ... and so on. Although I value these as coming from the lips of my spiritual master, I have to admit that, except whilst being directly engaged in the Diety's service, I was not the strictest follower.

As my health dwindled, I never suspected the obvious. Despite spending thousands of dollars on doctors, chiropractors, all kinds of tonics, potions, the most expensive organic vitamins and miracle formulas, as well as fasting, colonics, and every new (and old) technique known to man, I worsened progressively.

Not being a quitter, and refusing to go 'under the knife,' I doggedly pushed on, searching for the answer.

I had never prayed to the Lord for help. I thought I should simply do what I could, and accept this lot in life as my token karma for all of the sinful things I have inflicted upon others. I felt a sense of realization from having been sick for so

long - that this material world is no happy place. I also saw that my ability to be compassionate to others increased as I suffered.

All the same, I was feeling separation. Separation from the devotees, the program, service. I could barely take care of myself, and couldn't get up in the mornings.

"Dear Lord," I prayed in front of Lord Jagannātha, "if you desire, please help me get well. I am missing these things. If You don't want, alright. I will remember You from bed."

I knew illness for a devotee was a different process than for those on the material path, and that I should be thankful for the

***"I had never prayed to the Lord for help. I thought I should simply do what I could, and accept this lot in life as my token karma for all of the sinful things I have inflicted upon others."***

blessing of spiritual knowledge to see reversals in the light of the Bhagavatam.

Very soon after, a friend who knew I was ill gave me a book. I read it from cover to cover in one sitting. It was a powerful book written by an obscure scientist.

The excitement I felt wasn't because she said there was a cure for what I had, it was for the thrill of seeing someone - not even knowing Śrīla Prabhupāda or of his teachings - had proven that the ideals of simple living and brahminical cleanliness were the ONLY way to stay alive!

Dr. Clark's main teaching is in the area of parasites and the pollution of our bodies by substances that it cannot tolerate. She proved scientifically in her lab work that parasites cause much of the damage we know of as different diseases, by spreading to parts of the body via chemical saturation. She found such consistent similarity in her research that it seems indisputable:

All cancer patients had both parasites in their livers and a saturation of propyl alcohol. Diabetics had the parasites in their pancreas and a saturation of wood alcohol. All so-called AIDS patients had

parasites in the thymus which was saturated with benzene. Parasites were in the solvent-soaked kidneys of Hodgkins patients, in the uterus of endometriosis patients, in the prostates, and on and on.

So would the diseases go away if the parasites were killed and the patients protected from the solvents? That question could only be answered if she tried it, and that she did.

You will find her case histories in her book. It seemed too simple to me, but I had nothing to lose, so I strictly followed the entire concept.

Within days, I began to see differences. Dramatic changes came within two weeks. At the end of one month, the progress was astounding. And I had done it on my own!

Two of the worst symptoms still persisted, so we decided to visit Dr. Clark. She found the culprits: formaldehyde, chlorine and mercury.

Out of the house went all of the foam pillows, all the cloth was washed, water filtered, and a trip to the dentist scheduled.

She assured me that the 'asthma' would soon disappear, and I would regain my balance and mobility.

Now I relish remembering Prabhupāda, my eternal well-wisher, at every moment and with every action. It is how I stay alive.

Readers wishing copies of either of Dr. Clark's books; "The Cure for All Cancers" and "The Cure for HIV and AIDS" may write:

Fuller Resources  
421 N. Rodeo Dr  
#15 dept 148,  
Beverly Hills, CA, 90210  
or call Ram dās (310) 837 5436. Books are \$20, which includes shipping, tax, etc.  
The subject matter of these books is not confined to cancer and AIDS, but includes most major illnesses. If you have ever lived on a farm, had a pet, eaten meat, washed dishes or your hair, visited India or any other foreign country (isn't that all of us??), this book is a must.

*Hope this Meets You  
— in Good Health — 1*



# News from Around the World

## THE VRINDAVAN HOSPICE A HOME FOR THE TERMINALLY ILL

The Bhaktivedanta Fellowship has been established as a non-profit charity to care for devotees in their last days. The charity plans to build the Vrindavan Hospice, which will provide devotees, in the spiritual environment of Vrindavan, with suitable facilities in which to die peacefully while surrounded by devotees.

*anta-kāle ca nām eva  
smaran muktva kalevaram  
yah prayāti sa mad-bhāvaḥ  
yāti nāsty atra saṁśayaḥ*

And whoever, at the time of death, quits his body, remembering Me alone, at once attains My nature. Of this there is no doubt. (Bhagavada-gita 8.5)

### THE PLAN

The plan is to build 12 apartments on land, just a five minute walk from Kṛṣṇa Bālaram Temple. Each apartment will have 2 rooms, a bedroom with two beds, a study, a kitchenette, and a bathroom with hot and cold water. The apartments will be either air-cooled or air-conditioned for the devotee's comfort. The second bed is for a friend or relative wishing to assist the devotees in their last days. On the land there will also be a small clinic, as well as an experienced doctor who will make all effort to heal and increase the comfort of the devotees. There are already devotees residing in Vrindavan who are qualified to perform the last rites. An elevator will enable devotees to reach the upper floors.

### WHO WILL BE SERVED?

This is a charitable project for devotees who have rendered service to the Kṛṣṇa Consciousness Movement during their life, and who are without support in their last days.

It will assure that dying devotees are provided for in their most vital hour of need. It is a mercy mission, and those who are involved in supporting this project will also achieve the mercy of the departing *Vaiṣṇavas*. Devotees from around the world are invited to give money, advice or any other input. We appeal to the world community of devotees to help and assist us in realizing this project.

Even small donations are appreciated. Trust members will receive guaranteed benefits.

### DEGREES OF SUBSTANTIAL DONORSHIP:

Donors \$1,000  
name will be displayed on a board in

the Hospice reception.

Patrons \$5,000  
will be provided with facilities in the Hospice when they reach their last days. The name of the donor will be displayed on a marble plaque in the Hospice reception

Benefactors \$10,000  
are provided with facilities at the time of death for themselves and their immediate family. Their name will be displayed on a large marble plaque in the Hospice reception.

Trustees \$40,000  
will be able to also participate on the Board of Trustees. They will be provided with facility for themselves and their immediate family.  
Their name will be displayed on a large marble plaque in the Hospice reception.

### AN APPEAL FOR FUNDS

We plan to start building the Hospice in October, 1995. The total amount needed to complete the project is anticipated to be at least \$200,000. If just 20 devotees give \$10,000 each, that will be all the funds required to complete this wonderful and necessary project.

For further information: In the USA:  
Prithu das Adhikary  
Vrindavan Hospice  
Bhaktivedanta Fellowship  
VRINDAVAN/ (U.P.) 281124 / INDIA  
Tel India (91) 565 442177 Tel/Fax 442677

In the USA:  
Rohini Kumar das  
Bhaktivedanta Fellowship  
84 Carl St  
SAN FRANCISCO CA  
94117  
Tel (415) 661 7320

### SHRI CAITANYA HOSPITAL, MIRA ROAD.

A 100 bed hospital dedicated to Śrīla Prabhupāda is being built by the Śrī Caitanya Medical Mission. It is hoped to be completed by the end of Śrīla Prabhupādas Centennial year. The Mission, working under the direction of ISKCON devotees, was founded in August 1986 by five medical students to provide health care to the poor and under privileged. The Mission now has twenty devotees who are specialist doctors. These doctors have been working mostly in remote villages in Maharashtra where they have, over the years, organised more than five hundred medical general diagnostic and

specialised camps.

### MIRA ROAD PROJECT.

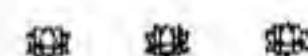
At Mira Road, in one of the fastest growing townships neighbouring Bombay, in October 1993, the Mission began. The first phase was begun with an Out Patients Department with six doctors. A year later a seven bed nursing home was added onto this, with a fully equipped Operation Theatre, Pathology and Radiology Departments.

### THE HOSPITAL

A modern hospital is now being built which has a Vedic appearance. It is a six story building in which in the future will have a medical college. The building itself, well ventilated and illuminated with natural light, is surrounded by trees and flower gardens.

The hospital, staffed with conscientious doctors, will have all necessary modern diagnostic equipment and automation. It seeks to amalgamate the modern scientific methodology of treatment with other traditional schools of medicine like Ayurveda, Homeopathy, Yoga, etc. It will also provide services for ISKCON devotees.

For information please contact: Shri Chaitanya Seva Kendra, A/5  
Sector 5, Shantinagar, Mira Road (E), Dist: Thane Tel.: 8111603/  
8119298. Fax.: 3677941



### HOSPITAL IN MANIPUR OPENED

This past year, under the direction of His Holiness Svarupa Damodara Maharaja, a hospital was opened in Manipur specializing in natural therapy.



### BHAKTIVEDANTA AROGYA ASHRAM

In November 1993 the Bhaktivedanta Arogya Ashram (BVAA) was inaugurated in Mayapur. Headed by Sankarṣaṇa dasa, the BVAA's primary objective is to provide general medical treatments to people in an atmosphere of Kṛṣṇa consciousness. The aim is to serve the *Vaiṣṇava* devotees and local villagers as a charitable out-patient clinic with full facilities for allopathic and homeopathic treatments. There are about 30 devotees and doctors who are working with the project and they have treated about 2,000 patients last year.

The Ashram has a number of medical projects, with facilities for general medicine, childhood diseases, and homeopathic treatment. There are also facilities for the treatment of eye, skin and heart diseases. The



homeopathic department sponsored by Gungangram Tranchad Charitable Trust in Calcutta, distributes free homeopathic medicines to the village people. Adjacent to

the clinic is garden and a temple which house Their Lordships Śrī Śrī Radha Madana Mohanji and Śrī Śrī Jagannātha-Baladeva-Subhadra devi.

Along with the Arogya Ashram, an experimental old-age home for veteran devotees has been set up. These facilities in the future will be extended to foreign devotees.

## The Guiding Principles for the Health and Welfare Ministry

It is the duty of ISKCON to provide for the spiritual and material welfare of its devotees. ISKCON has a duty to provide support for devotees attacked by disease, accident, or inability to meet basic material needs. The purpose of this ministry is to help organize this support.

### Objectives:

1. To encourage and guide ISKCON temples and zones to better tend to the health and social welfare of ISKCON devotees.
2. To help organize regional offices so devotees may appeal when faced by problems of health or social welfare.
3. To locate medical practitioners and other health and welfare workers willing to help care for ISKCON devotees.
4. To alert ISKCON members to bluffing, cheating and overcharging for medical and social services.
5. To train some ISKCON devotees in nursing, paramedical service, counseling, and other forms of health and social welfare service for the sake of other ISKCON devotees.
6. To preach against bodily neglect and overindulgence in physical bodily concerns.
7. To provide elementary guidelines for healthy living according to the Vedic way of life.
8. To provide basic medical information to devotees with specific physical problems and refer such devotees to appropriate medical experts.
9. To identify government agencies, philanthropic agencies, health-insurance agencies, and other sources of aid and insurance for the health and welfare of ISKCON devotees.
10. To guard against abuse of social-welfare programs by ISKCON devotees, temples and zones.
11. To gather and administer funds for the welfare of needy ISKCON devotees, and to encourage similar efforts on a local basis.
12. To see to the better care and protection of widows and former wives of sannyasis.
13. To see to the welfare of aged devotees, invalids, orphans, and other devotees in need of special care.
14. To oversee the standards of cleanliness in the temples, kitchens, ashramas, schools, and restaurants.
14. To make recommendations to the GBC from time to time.

Prahlanananda Swami

The ISKCON Health and Welfare Ministry has the following members on its GBC sub-committee: His Grace Bhakta Rupa dasa, His Holiness Bhakti Tirtha Maharaja, His Holiness Bir Krsna Maharaja, His Holiness Kavicandra Maharaja, His Holiness Guru Prasada Maharaja, His Holiness Prahlanananda Maharaja, and His Holiness Svarupa Damodar Maharaja.



## CHANT!

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma Rāma Rāma Hare Hare*

*... and be happy!*

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*Hope this Meets You  
— in Good Health —*

The Newsletter of the ISKCON Health and Welfare Ministry

If undeliverable, please return to:  
ISKCON Radhadesh  
B-6940 Septon  
Durbuy, BELGIUM

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B-6940 Septon  
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Name: .....

Address: .....

.....  
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